

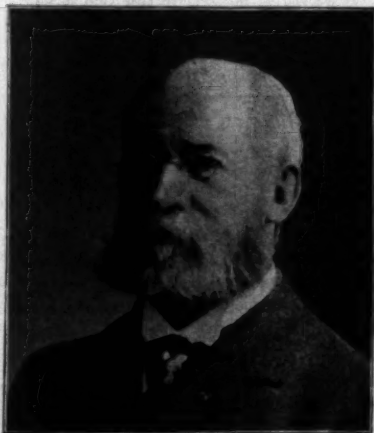
# HOME MISSION BULLETIN

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## Last Words of Gen. Thos. J. Morgan, LL.D.



GEN. THOS. J. MORGAN, LL.D.

impressive than they were? Worthy of most attentive consideration are they as the last public utterances of one who, surveying the vast and complex work here to be done, poured out his soul in a most earnest plea for larger offerings and larger undertakings for Christ. Read it; weigh every word of it; and if it seems a message to you from one of God's servants just before his translation, make such response thereto as will satisfy your own conscience and as will honor God.

### "OUR PURPOSE."

"Briefly stated, the purpose of the Society is to put forth all the resources that it possesses, with the view of securing the prevalence, within the realm of life, I have described, of Christian sentiments, of the great truths as embodied in the life and teachings of Jesus Christ; with the view that the civilization—that new, unique, unparalleled civilization which is growing up within these limits, essentially harmonious, with minor differences in Mexico and in the islands—shall be dominated by Christian principles; that in its legislation in its institutions, in its relations to its own people and to the peoples of all the rest of the world, the government of the United States shall be a Christian government. This is the field and the purpose of the Society as expressed in its motto.

"Let us have more money, more prayer, more consecration and more enthusiasm in behalf of missions.

AT THE, seventieth annual meeting of the American Baptist Home Mission Society in St. Paul, Minn., May 24, 1902, Dr. Morgan delivered an impressive address upon the work to be done and many difficulties encountered in the evangelization of our country and of this American continent. For nine years he had been Corresponding Secretary of the Society and had large plans for future work, with hardly a thought that he would never address the Society again. Returning from the meeting he was taken suddenly and seriously ill on May 31st, and despite the efforts of able physicians, passed away on Sunday morning, July 13th—in six weeks, from abounding activity to the end of a useful career, in the sixty-third year of his age.

Had he known that his end was near, could his concluding words have been more

"Oh, brethren, I have no word of disparagement for the world-wide missions. God forbid. I have no word of disparagement for any other form of Christian activity, but I do not believe that since the Christian church began, since the Apostles started with their mission from Jerusalem, and from Antioch, that there ever has been a time when

#### THE CALL OF GOD.

was louder or more forceful than it is to you—you pastors of Minnesota, you pastors of Wisconsin, you pastors of the States East and West; there never has been a time when the call was more forceful than it is for us to arise and evangelize America. If we neglect America, the world will go by default. If we neglect the heathen that God is shipping to us by the millions, how shall we satisfy ourselves by saying, 'Yes, but we have gone around the back way and have sent a missionary to the heathen abroad'?

"But oh, the results that have already been accomplished! Five thousand churches organized all over the West; thousands and tens of thousands have been converted, nearly 5,000 men and women last year; a work that has moved steadily forward now for seventy years; and never was more hopeful than it is to-day. It only needs money to push it, to enlarge it, to intensify it. We ought to spend for home missions.

#### A MILLION DOLLARS

a year and it would not impoverish the churches. If the pastors and the deacons and all others will join with us in pressing home upon the men of wealth and the younger men that are coming to the front the importance of this work, we shall have the money. It ought to be had, and it ought to be had at once. I believe most profoundly that if there be a work anywhere under the sun among all the children of men that seems to have been planned by the Christ himself, and that has His sympathy and His heart, it is the work in which we are engaged here and now. I believe that the resources of earth and the resources of heaven are behind it, if we are true to our mission and are faithful in the performance of our duty."

#### Marking Time.

**T**ROOPS on march or on parade, when halted, frequently keep up the rhythmic motion of "marking time." They maintain the measured time tread of the feet without making any advance. The advantage of it is that when the signal to advance is given, they are instantly ready for the swinging gait of the moving army. But what would be thought of a brigade in a conflict that merely "marked time?"

In our Home Mission campaign we seem to have halted, and to be "marking time."

The foreign populations are coming in upon us like a flood, with hordes who need evangelizing, and yet we are making no corresponding effort for them—not even an additional missionary for every hundred thousand who come! "Marking time!"

To Mexico, with its increasing millions and increasing fields for the Gospel, we have sent but one additional American missionary in many years, while one of the best native missionaries has been transferred to Cuba. "Marking time!"

Alaska has yet but one Baptist missionary who gives his whole time to preaching, and another to orphanage work and some preaching; while great commercial projects for the development of the country are taking shape. "Marking time!"

After nearly four years since the annexation of Hawaii, no Baptist work there! "Marking time!"

Before the appalling needs of some of our great cities where Satan is using the strongholds of our civilization, we stand in fine array, make great speeches and "mark time."

The imperative need of endowments for our higher schools for the colored people has been eloquently set forth again and again, and yet almost unavailing. The voice that pleaded for this for years will be heard no more. Borne down, if not broken in spirit, over delays and disappointments, the General fell at his post. And we are still making speeches—and "Marking time!"

When the church offerings from a leading New England State, for Home Missions, are not larger, but actually less than they were ten years ago, notwithstanding increase in wealth and numbers, does it not denote that American Baptists are merely "marking time?"

In some quarters, as in Porto Rico, Cuba and among the Blanket Indians, and in two or three of the territories, there has been decided advance, but even there, at this hour we are perilously near the point where a halt will have to be called for lack of funds, and there, too, we shall merely try to hold what we have—and "mark time."

Pretty soon some of us will stop marking time and step off into eternity. If there is any heroic work for us to do, any noble deed, any inspiring giving that may be as a bugle blast to stir the entire denomination to a grand advance, let it be done quickly. We have been "marking time" too long, much too long. The clarion call of God's Providence is "Forward!"

### Facing The Facts.

**I** *It is a Fact* that the spiritual activities of our time are not commensurate with the secular activities, and that we are in danger of being engulfed by a secular deluge.

2. *It is a Fact* that our missionary enterprises, with their expenditures of a few hundred thousand dollars are dwarfed by comparison with the colossal business enterprises of the day, with their operations extending into tens and hundreds of millions of dollars.

3. *It is a Fact*, that the hour has come for American Baptists to take larger views of their obligations and to gird themselves for greater undertakings in Home Missions.

4. *It is a Fact* that notwithstanding its inadequate resources, the American Baptist Home Mission Society, in seventy years, has done a work of incalculable value for human souls, for the welfare of our country, for the advancement of the Kingdom of God.

5. *It is a Fact* that in point of economy and efficiency, its work challenges comparison with that of any other missionary organization.

6. *It is a Fact*, that the Society is painfully hampered on every hand in the maintenance and necessary enlargement of its work.

7. *It is a Fact* that the Society needs annually \$300,000 more than its usual receipts:

I. In distinctively mission work:

(1) For Americans in the West, \$150,000 instead of \$105,000; (2) for our foreign populations, \$90,000, instead of \$63,000; for the colored people \$12,000, instead of \$6,000; for the Indians, \$8,000, instead of \$5,000; for Mexico, \$20,000, instead of \$10,000; for Cuba and Porto Rica, \$20,000, instead of \$15,000; for city missions, at least \$20,000 more. For these \$106,000 more is needed.

II. For church edifice work: \$50,000 instead of \$25,500.

III. For teachers in schools for the colored people, Indians, etc., \$125,000, instead of \$102,000, and for apparatus, libraries, etc., \$5,000 annually.

IV. For new buildings and industrial appliances, \$50,000 annually at least for the next five years.

V. For the partial endowment of the higher institutions and for the gradual relief of the Society from their increasing demands, \$200,000 annually for the next five years.

8. *It is a Fact*, that these statements are below, rather than above, the necessities of the situation, and are the words of truth and soberness.

9. *It is a Fact*, that unless we can speedily approximate to this standard, opportunities will be lost, hopes will be blasted, lives will be crushed, forces of righteousness will be outstripped by forces of evil.

10. *It is a Fact*, that it is easily within the power of American Baptists to make this advance. Thirty per cent. increase in the offerings from our churches, and special offerings from men of larger means, proportionate to their prosperity, will effect it.

11. *It is a Fact*, that if we sow sparingly we shall also reap sparingly, and if we sow bountifully, we shall also reap bountifully. What shall the harvest be?

Here are the Facts, which we must face. We pray you: Ponder them.

This will be the last issue of the HOME MISSION BULLETIN. It was begun as an experiment about two years ago, to see if there is sufficient demand for a cheap, crisp, Home Mission quarterly. The price was almost nominal—a nickel a year to clubs. It attained a circulation of about 15,000 and has had numerous commendations. It has gone into many hands and homes where the more expensive publications seldom go. It has done good, and would undoubtedly be of much value were it to be continued. It was edited by the Field Secretary of the Society, who also was editor of the Society's department of *Home Mission Echoes* published at Boston, in co-operation with the Woman's American Baptist Home Mission Society. Since the death of Gen. Morgan, the Acting Corresponding Secretary finds himself in September with the two foregoing publications and the BAPTIST HOME MISSION MONTHLY, to be edited and published almost simultaneously, in the midst of a multitude of important matters of administration that must have attention. It is impossible to do justice to all these interests; hence, for these and for other reasons which need not be stated here, it has seemed best to discontinue the publication of the BULLETIN after the October issue, and to concentrate time and effort that would have to be expended thereon, as much as possible, upon the HOME MISSION MONTHLY.

Subscribers to the BULLETIN whose subscriptions extend into next year will receive a full equivalent in copies of the MONTHLY.

The Fiftieth anniversary of the organization of the First Swedish Baptist Church in the United States was celebrated at Chicago, Sept. 25-28. About 1,000 delegates and visitors from all parts of the country and from Sweden, Norway and Denmark were present. The Swedish Baptists of this country number 22,000.

### Hindrances and Hopes in Cuba.

REV. H. E. MOSLEY D. D.

THE work in Cuba is much hindered now by several different causes. First, the growing bitterness against everything American. Many who formerly showed interest here dropped off. The Cubans are very bitter towards Americans because of their failure to grant reciprocal trade relations. When the Cuban Constitutional Convention accepted the Platt Amendment, it was with the distinct promise that they were to have trade facilities with the United States, and they feel, and with some reason, that they have been deceived, and look with extreme suspicion upon all things American.

Second. The poverty and suffering in Santiago province is great; in fact, I believe things are in worse condition here now than they were when I first came to Santiago in February, 1899, soon after the close of the war. Thousands of workmen sit around all day in the plazas and parks of the large cities. All public works are paralyzed, and the people have no money to begin farming. The great sugar plantations say that unless they get tariff reductions from the United



States, they cannot work their plantations. This will throw other thousands of laborers out of work. Indeed, I am convinced that unless some help is extended soon, the Cubans will rise up against their own government. Men who were employed by the Military Government of the United States have, as a rule, lost their places. They are dissatisfied, and the growing discontent and misery means disturbance. Reciprocity will help, but will not cure the ills of Cuba. The poverty has affected all our work in many ways. Our collections have fallen off; children cannot come to Sunday-school, because they have no shoes or clothes, etc.

Third. The heavy rains have hampered our work a great deal. Our country work has almost been suspended on account of these torrential rains.

I have written you these details that you might know something of the difficulties we are meeting, but we are not discouraged. We believe these difficulties are temporary, and we trust in God for His blessing, and He has not withholden it. The work in Santiago and Cristo, Boniato and Manzanillo is quite prosperous notwithstanding the drawbacks above mentioned. Baptisms are frequent, and interest good. We have a good and growing country church in Boniato, but here, too, we have our difficulty. These meetings have been held in my rented house, but I shall have (in all probability) to give up my delightful country home, as the owners, who have been in Spain since the close of the Spanish War, are expected early in October, and will, the agent says, want the house. My contract expires October 1st, and I suppose I shall have to move, and I don't know where I am going, and I don't know where we can hold meetings. There isn't a suitable place available in the community, which is composed of small truck farmers, living in their palm huts. We discussed the matter at our regular monthly business meeting Monday night, and we could see no solution of the matter other than the erection of a cheap wooden chapel. The brethren manifested a willingness to sacrifice something to get a chapel. They can raise from \$100 to \$150 for a chapel. That is by doing much of the labor themselves. I advised them to ask the Society for \$400 to help them in their chapel. They therefore earnestly ask the Society to appropriate \$400 for a chapel. I heartily recommend this appropriation. It is

a small amount and will make us independent in our work. We have here the only country church in Cuba, composed of thirty members, small farmers, laborers, who are enthusiastic workers, and I should hate to have any difficulty interfere with the development of this church.

### The Great Struggle of the Mexican Republic Against Roman Catholicism.

WELL might the inceptive Republic have exclaimed:

"Build me straight, O worthy Master!  
Staunch and strong a goodly vessel,  
That shall laugh at all disaster,  
And with wave and whirlwind wrestle."

For if even ship of State has wrestled with wave and whirlwind, it has been the Mexican Republic. We know somewhat, we would know better—

"In what a forge and what a heat  
Were shaped the anchors of thy hope."

#### UNION OF CHURCH AND STATE.

For nearly three hundred years the monarchical spirit in Church and State had dominated Mexico. Papal claim to absolute supremacy both in civil and religious affairs had been fully recognized by the sixty-one viceroys of Spain in the 286 years from 1535 to 1808. Only one of that number was born in America, and he in Peru. It was rule of the Spaniard, by the Spaniard, for the Spaniard. Spaniards filled all offices, which were regularly sold in Madrid to the highest bidder. Priest and soldier, bishop and viceroy, locked arms and kept step with each other in the interests of the Church, which overshadowed the State, exercised many of its appropriate functions, dictated its legislation, and leech-like grew rich at its expense. The people were prohibited from producing anything that would compete with the industries of Spain, and were made as dependent as possible upon the mother country.

Thoroughly monarchical in her spirit, theory and practice, the Church of Rome had no sympathy whatever in the effort to establish a Mexican Republic. It was done in spite of her utmost opposition. The definite, clear-cut purpose to form a Republic was not apparent in the minds of those who first rose in rebellion against Spanish misrule. They wanted freedom from the galling yoke; they aimed simply at Mexican independence. These, who were smitten by the Church.

Rome fought most fiercely the liberal constitutional provisions of the new Republic in 1824, and brought on a state of chaos for about twenty years.

When in 1846 the Federal forces re-established the Republic on the old basis the warfare was resumed against it. The Republic retaliated. The struggle went on for years.

At length, in 1856, appeared "the man of destiny" for Mexico's redemption; a man with clear vision and iron nerve, who adopted heroic treatment for afflicted Mexico. This was Alvarez' minister of justice and of ecclesiastic affairs, the pure Indian, Benito Juarez. He proscribed both the clergy and the military from having cognizance of civil causes; prohibited the clergy from acquiring or holding real estate and ordered the confiscation of Church property (1856). These astounding acts greatly enraged the ecclesiastics. Then followed the new Constitution of 1857. As proposed it contained a provision for full religious liberty. Against this the archbishop remonstrated, the Church forces were arrayed, insisting that only Roman Catholicism should be permitted by the State. The matter was compromised by omitting that article, so that as adopted the Constitution was silent on the subject of religion. Silence was considered as consent to the old regime of Rome's exclusive religious rights in Mexico.

#### ROME IN THE SADDLE

Because the Constitution did not recognize the extreme demands of prelates, and because of other obnoxious provisions, the batteries of the Church opened a terrific bombardment against it; priests denounced it; the archbishop pronounced the oath to support it null and void; retraction was demanded of those who had taken the oath of allegiance; and the loyal governor was prohibited from entering the cathedral on the ground that he had sworn to support the Constitution. Under this opposition, many liberals who regarded the new measures as too extreme wavered and gave the government, but feeble support.

Forming alliances with every disaffected element, with men of selfish ambitions, the Church party organized a counter government that recognized Roman Catholicism as the exclusive religion; the chief executive to be subject only to the Church; compelled President Comonfort to flee the country (1858); held control of the whole interior; indeed, drove the Republic almost into the Gulf of Mexico. On its shore, at Vera Cruz, the Republican remnant re-erected the standard of the government, with Juarez as President (1858). Rome was in the saddle in the historic city, with the wealth of the Church at her command; the Republic was on foot and almost beggared, except in the imperial endowment of right, of brains, a lofty purpose



THE PALACE, AGUAS CALIENTES, MEXICO.

and indomitable will.

Rome now resolved to make herself secure by European reinforcements for a Mexican monarchy. The clericals sent Almonte to Paris, where he plotted with Napoleon and others to this end (1857).

#### ROME ROUTED

To their dismay, like an apparition, the Republic, with fresh vigor, arose; from its seat of government at Vera Cruz emitted a decree (July 12, 1859), confiscating and nationalizing all the property of the clergy; enacted laws granting religious freedom (December 4, 1860); victorious in battle, reinstated itself in the City of Mexico (January, 1861); when Juarez summarily banished the Papal delegate the archbishop and several bishops, who hastily embarked for Europe, whither the fugitive monarchist Miramon also

went, reinforcing Almonte at Paris, visiting also Spain and Italy on his mission for European intervention in Mexico. Most vigorously did Juarez apply the axe to the roots of the Papal upas tree. At midnight of February 13, 1861, at the signal tolling of a bell, the nuns from twelve convents were removed to the other ten, where they temporarily remained. In 1863 orders were issued to vacate every convent within eight days. The sequestration of Church property went on apace. Ecclesiastics and religious orders stood aghast at the havoc, at the loss of accumulated wealth of three centuries.

#### CONFISCATION.

In 1850 the holdings of the Church and of its religious orders embraced 861 large estates and 22,000 city lots, valued at \$184,000,000; its yearly income was reckoned at \$25,000,000; the bishop of Puebla kept the wolf from his door on a yearly revenue of \$110,000, and the archbishop of Mexico eked out his existence on \$130,000. The clergy of the City of Mexico owned at least half of its 5,000 houses, valued at \$80,000,000. This enormous wealth enabled the Church and the religious orders to build magnificent churches, spacious monasteries and convents, and, as emergency demanded, to provide the monarchists with funds to fight the Republic. In 1858, there were 59 nunneries, 146 monasteries, 3,000 nuns, 1,500 monks, and 4,000 priests and clergy in Mexico. Ecclesiastics of all kinds were a solid phalanx against the Republic. The members of these and the wealth of the Church were a standing menace to the government. The Church showed no mercy to the Republic, and received no mercy in return.

#### FRENCH INTERVENTION.

The clerical conspirators in Europe found in the Empress Eugenie an earnest ally. Papal messages incited her zeal as she urged upon Napoleon III. "the duty and the glory of the new crusade to restore to the Latin race its supremacy in the new world; to recover for the Church its royal estates and resources; and to stop the onward march of the Saxon as Charles Martel stayed that of the Saracen." Usurper that he was, assassin of one Republic, ambitious as Lucifer, Napoleon III. determined "to make this the most brilliant page in the history of his reign." He entrapped England into the short-lived triple alliance with France and Spain. The first invading fleet

of Spain took Vera Cruz (December, 1861); the French expeditionary force, with the conspirator Almonte, landed in 1862; was increased to 40,000 in 1863; captured the City of Mexico, and established the Franco-Mexican regency, which issued a pronunciamiento that was sweet music to clerical ears: "The Catholic religion is re-established and free. The Church will exercise its authority without having an enemy in the government."

But, in 1867, the French troops evacuated Mexico, under a significant hint from the United States to Napoleon, and Maximilian, with his generals, Miramon and Mejia, were court-martialed and shot, and in their graves were buried the hopes of Roman Catholic monarchy for Mexico.

#### RETRIBUTION FOR ROME.

"Vengeance is mine, I will repay, saith the Lord." Miramon, formidable enemy of the



RAILROAD DEPOT, MONTEREY, MEXICO.

Republic and schemer for a Church monarchy, and Mejia "king of the mountains," renowned for his prowess in behalf of the Church, perished in the war they had provoked; Maximilian, who branded as bandit and approved the execution of scores of Federal prisoners, was in turn similarly branded and shot; and within three years more (1870) Napoleon III. and Pope Pius IX. were forced to drink to the dregs the bitter cup they had pressed to Mexico's lips, as the one sat at Sedan, the humiliated captive of Protestant Germany; the other, in Rome, subject and self-confessed "prisoner" of triumphant Victor Emanuel and emancipated Italy. The curtain falls on the great tragedy with cultured Carlotta a demented widow at Miramar, and Eugenie a fugitive from the French Republic to abhorred Protestant England, in her widowhood at Chiselhurst mourning over the ex-

tion of Napoleonic hopes, in her son's tragic death at the hands of African Zulus. Thus vanished the dazzling vision of Latin-papal supremacy and the temporal power of the Papacy on this planet.

"Though the mills of God grind slowly,  
Yet they grind exceedingly small;  
Though in patience stands he waiting,  
With exactness grinds He all."

#### ROME INDICTED.

Difficult was the task of evolving order out of chaotic and discordant elements; slow the process of national unification. Sour and sullen were the clericals who in the most undisguised and galling manner socially ostracised the President and his ministers, and spared no occasion to deride and disparage the government. Continuing their hostility, the clergy were deprived of the right of suffrage (1871); and in 1873, the Mexican Republic aligned itself with her older sister north of the Rio Grande by adopting this amendment to the Constitution: "*The State and the Church are independent of each other. The Congress may not pass laws establishing or prohibiting any religion.*"

At this the rage of Rome broke out afresh. The Vatican thundered against public functionaries who took oath to support the amended Constitution and the new laws. The clergy, who exercised almost unlimited influence over ignorant Indians, aroused their passions to the pitch of rioting. Equally obnoxious to them was the amendment making marriage a civil contract. Maddened at the loss of exorbitant marriage fees, they denounced the government as atheistic, declared civil marriage adulterous, and advising the people to disregard it led multitudes to unlawful cohabitation; and, themselves disfranchised, used their power to prevent the people from exercising the right of suffrage, which really was advantageous to the Republic, inasmuch as it gave greater relative political influence to the liberal party.

By her inextinguishable record of eighty-five years' hostility to Mexican independence and republican institutions closely resembling those of the United States, Rome stands indicted and convicted before the civilized world as the implacable, intriguing, unscrupulous, unsleeping enemy of religious liberty and human progress. Other influences antagonistic to that Republic there have been, but none, nor all combined, in their intensity and extent have equalled the enmity of the Church of Rome. When her prelates here prate about

their admiration and love for our democratic institutions, when they dilate on the democratic sympathies of the papacy—point them to Mexico and they are mute. And when Mexico herself awakes to thorough consciousness of the ills she has suffered at the hands of the Romish church—as a clog upon her advancement, a menace to her peace and prosperity, an instigator of revolutions, a murderer of patriots—she will shake herself free from her worst foe disguised as an angel of light, and, taking the gospel of the Lord Jesus Christ to her heart will enter the ranks of Protestant nations in the van of the world's progress.

H. L. MOREHOUSE.

#### A Black Christ.

ROMANISM in Mexico reached the climax of its repulsive devices to win the native heart by going to the extreme of inventing *black Christs* for the Indians. These images, nearly life-size, are objects of special adoration. It is said that in one case at least, the image became black in a miraculous manner, as the officiating priest himself turned black in consequence of eating poisoned wafers. Probably few of the worshippers so understand the matter. Four of these "black Christs" I saw. In the old chapel at Guada-



A BLACK CHRIST, MEXICO.



lupe is a black Christ with a crown of thorns, long, black, dishevelled hair, and a purple robe, as he was supposed to appear in the judgment hall before his crucifixion. Near by is the imprint in stone of the Virgin's foot. In the old Dominican church of Porta Coeli, City of Mexico, is a black Christ on the cross, near the entrance, where devout Indians may kiss his feet; while near by a woman is selling tickets for a church raffle. In the principal church of Toluca, capital of the State of Mexico, the conspicuous central figure of the high altar is a black Christ on the cross, from which emblazoned gilt rays shoot forth in every direction. This is in the region of a large Indian population. These ignorant natives worship this image most fervently. At Saltillo is the painting of a weeping Christ—at certain periods of the year the picture itself weeping! Stories of miracles wrought by the Virgin are freely circulated and believed.

Is an organization that sets its highest official sanction to these pious 'frauds' entitled to the name of a Christian Church? Is it not almost blasphemy to call this Christianity?

### Mexican Mariolatry.

IN Mexico, as in all Roman Catholic countries, the Virgin is represented as the great intercessor for sinners. Christ is regarded as the severe dispenser of justice, whose compassion may be aroused by the tender pleading of his earthly mother, Mary. One of the standard devotional works of the Roman Catholic Church, entitled "The Glories of Mary," contains most astounding statements of her powers and prerogatives. It says that "the Father Eternal gave to the Son the mission of being Judge and Avenger, and to the mother that of showing pity and succoring the needy." "O Senora, who art in the heavens; only one advocate have we, whom thou art." "Through thee we have reconciliation with God." "Thou art the Salvation of the whole world." Consider this awful perversion of Scripture: "Mary so loved the world that she gave her only Begotten Son."

All this and more is taught and firmly believed in Mexico. Here are extracts from the sermon of an eminent divine of the City of Mexico, published in full in the daily paper *El Universal*, December 12th, 1894, the day of the great feast of the Virgin of Guadalupe. It abounds in most extravagant, almost om-

nipotent ascriptions of grace and power to Mary. Observe how Scripture is tortured for the support of their theory. The preacher said: "Do you not remember, my brethren, that the Lord said to Eve, that the woman should break the head of the serpent? Do you not see in this a magnificent prophecy, a consoling hope that must give tranquility to our hearts and lighten our griefs? That woman, announced in Paradise, as you know, is the Most Holy Virgin. With the virgin soles of her feet she should break the head of the old serpent; she should open anew for men the gates of Paradise; she should restore to the sons of Adam innocence, peace of soul; she should bring to earth the immortality of which we were despoiled by sin!"

The immaculate conception of Mary herself as well as that of our Lord is a cardinal article of faith, as also her assumption to glory without tasting death. And here is the logic of it, according to this same divine: "The Most Holy Virgin, my brethren, was created in grace, enriched with the most priceless gifts of integrity; and at the last, preserved from death, inasmuch as death, according to Saint Paul, has passed only upon those who sinned in Adam."

The Virgin Mary and Our Lady of Guadalupe are the same, only under different manifestations. To give another specimen of the jargon served to the people, I quote from another paper, *Gil Blas* of December 13th, 1894. Referring to the Virgin of Guadalupe, it is said: "This woman is the same before whose image the Lord and king of the conquerors prostrated himself; the same whose name Cortez had on his lips at the commencement of the immortal battle of Otumba; the same whose mantle he kissed a thousand times, seeking strength for his arm and courage for his breast; she is the queen who rules, who enlightens, who uplifts in the conquered nation, in the Land of the Most Holy Virgin. She appeared and spoke to an Indian, calling him my son." "The Indian was no longer an orphan; he had for a mother the woman whose vassal was the most powerful emperor of earth." "Both races, conquered and conqueror, fall on their knees before this sublime Indian Lady and drink in the same love as from the same cup of nectar." "Altimirano wrote these memorable words: 'The day in which the Virgin of Guadalupe may not be venerated will be a token that the name of



Mexico shall have disappeared from the catalogue of the nation."

These are but samples of the stuff on which the people are fed not only on the great festival day, but as their regular religious diet. Words are utterly inadequate to express the the burning emotions of the Christian soul at such blasphemous utterances.

And this is —, is it, Christianity?

H. L. M.



WOMEN MAKING TORTILLAS.

#### Baptists First in Mexico.

THE first Protestant preacher to Mexico was Rev. James Hickey, a Baptist Minister; a native of Ireland, born about 1785, who studied for the Catholic priesthood at the University of Maynooth, afterward renounced Romanism, married a Protestant lady and upon her death came with his daughter to the United States with the purpose of engaging in work for the evangelization of Mexico. He became a resident of Missouri in 1849, where he preached about three years while studying Spanish, and in 1853, as a living witness testifies, preached in Durango, Mexico, until compelled to leave because of a violent persecution that rose against him. He then made his home in Eastern Texas until the resumption of his work in Mexico in 1861 or 1862, which led to the organization of the First Baptist Church in Monterey, early in 1864, the first evangelical Church organized in the Republic. A few years afterward he died, aged about eighty years. As a Baptist was the pioneer preacher of the Gospel in Mexico, so ought Baptists now to be at the front in its evangelization.

#### Y. M. C. A. in Mexico.

IN the city of Mexico the Young Men's Christian Association is erecting a fine building for its uses. Nearly three hundred

English-speaking young men are on the preliminary lists for membership, more than one hundred having paid their initiation fee, although the institution is not yet in active operation.

#### Methodists in Mexico.

WITH great vigor and a large outlay of money that should make Baptists blush by comparison with what we are doing, the Methodists have pressed their work in Mexico. The Methodist Episcopal Church (South) reports thirteen American male missionaries, all married; fifty-three traveling preachers, forty-seven local preachers, seventy-five stations and circuits, 5,783 members, including supposedly probationers, and mission property valued at \$165,867. The Woman's Foreign Mission Society reports twenty-one American women in that field. They maintain six schools, principally for girls. The Methodist Episcopal Church (North) reports eight American missionaries and their wives, twenty-three ordained and twenty-seven unordained native preachers, seventy-three native teachers and other helpers, 2,873 members and 2,676 probationers, and mission property valued at \$551,430. The Woman's Foreign Missionary Society report seven American missionaries and fifty-one native workers. There are 140 congregations, ten high schools with 318 pupils, and fifty-four day schools with 3,417.

## Rapacity of Romanism.

ONE of the most troublesome problems in the Philippines is that which relates to the extensive holdings of lands by the Friars of the Roman Catholic Church. They are most heartily hated by the people, who would be glad to have them leave the country. And, in order to get rid of them it is seriously proposed to pay from \$5,000,000 to \$7,000,000 for their lands. Naturally, the question arises, how they were able to enrich themselves?

Gov. Taft, of the Philippines, in his statement before the Senate Committee, in February, as reported by the Associated Press, threw light on the subject. We quote:

"The most eminent lawyer in opposition to the Friars has told him that their title to the lands held by them was unimpeachable.

"To an inquiry by Mr. Proctor as to where the Friars had got the money to buy the lands in the first instance, Gov. Taft said that some of it had come to them by devise, and that many of the parish priests had become rich through the large fees which they charged for church functions relating to marriage, baptism and death.

"The chairman (Mr. Lodge) remarked that in Porto Rico those ceremonies had been largely abandoned by the people on account of the enormous charges.

"That is undoubtedly true," Gov. Taft assented. "The cost of marriage in the Philippines has led to the establishment of illicit relations between men and women."

It is the same old story in the Philippines as in many other lands where Romanism has held sway. A similar condition has prevailed in Mexico. In Cuba, according to the census of 1899, out of a population of 1,572,797, only 246,351 were married while 1,315,677 lived together by common consent. In Porto Rico, with a population of 953,243, only 158,570 were

legally married, while 84,241 lived together unmarried. The explanation of this is given in the official language of the Census Report for 1899: "The expense attendant upon the wedding ceremony has caused it to be waived in large numbers of cases."

For similar reasons, "the sacrament of confirmation has not been administered for many years," in large portions of Porto Rico, as stated by "Father" Sherman.

The rapacity of these "ravening wolves" of Romanism is responsible for the prevalent immorality in lands which it has controlled. And yet there are Protestant sentimentalists who would treat with the utmost consideration these rapacious orders, when they deserve to



STREET IN PUEBLA, MEXICO.

be treated as religious outlaws. While it may not be legally right, nevertheless it would be only equity to the people they have plundered under pious pretences, if their large estates could be confiscated for the benefit of the public, even as President Juarez, of Mexico, caused the confiscation of the vast holdings of Romanism in that country, in order to its material welfare and its political salvation.

Our duty and privilege is to show to these peoples in our new possessions, the striking contrast between the pure and unselfish Christianity of the Gospel of our Lord Jesus Christ and that perverted and debased type which they have known and justly abhor. And the time to do this is now.

### The Need of Latin America.

WHAT would the United States be without our English Bibles and our long training in its precepts? Latin America would still have no Bible in the language of the people but for the Protestant worker.

Our Protestant converts are the only persons who fittingly observe the Lord's Day and strive to keep it holy. Latin America, under Romanism, has never had a Christian Sabbath. Take away the Protestant worker and you take away Sunday-schools and Young People's Societies, and similar work in behalf of the young. Our gospel hymns will be unheard. No voice will be raised for temperance. You take away, in a word, the only really spiritual, uplifting influence at work to-day among the millions of this broad heritage. If we believe in the Protestant Reformation in Europe, we must believe in the Protestant Reformation of to-day in Latin America. America for Christ! That means all America! And on American Christians rests the burden of the work."

Latin America: by Hubert W. Brown.



### New Ties To Our New Possessions.

THE terms "new" and "remote" are losing much of their meaning in their application to separate lands, in these days of telegraphic communication, whether wireless or otherwise. For all official purposes, San Francisco is nearer Washington to-day than New York City was seventy years ago. When the submarine cable shall be completed to the Philippines, they and all intervening islands will be so tied to us, that they will daily feel our pulsations, and we theirs; and thus will become one sympathetic body. The talk of giving up these island groups of ours in the Pacific is talking against the winds of heaven and the trend of events. They are ours to keep, to develop, to ennoble with all that has ennobled this nation.

The route of the Pacific cable as proposed

is as follows: San Francisco to Honolulu, 2,100 miles; Honolulu to the Midway Islands, 1,160 miles; Midway to Guam, 2,280 miles; Guam to Luzon, 1,372 miles; a total of 6,912 miles. Allowing for inequalities of the ocean bed the cable itself will have to be about 7,600 miles.

In making the soundings along this route the corps of the survey ship *Nero*, found a submarine mountain west of the Midway Islands over 13,200 feet high, coming within about 500 feet of the surface; and found an abyss 29,400 feet deep, at which point the sounding had to be discontinued without finding bottom. What a revelation it will be when "there shall be no more sea."

There are many difficulties attending the laying of such cable. The

### MEXICANS FLOWING.

tremendous pressure of water at this great depths makes it difficult to find a coating that it will not penetrate; while the submarine enemies which fatten on the hemp and gutta-percha have to be taken into account in its construction. It is a wonderful tribute to human genius that all these difficulties can be overcome. This line, when completed, like all great commercial channels of communication will be another avenue for American Christianity to send its messages to its outlying possessions and to the ends of the earth.

### Chinese Converts Here Promoting Missions in China.

DR. J. B. THOMAS, of Chicago, writes: "Not long before the death of Dr. Haigh three Chinese brethren came to our office for counsel. After their baptism they

had begun to save up money that they might go back to their home land, where their wives and children and parents lived, and tell them of the new light and peace that had come into their hearts. Their heathen friends on S. Clark street insisted that they should leave \$3.00 a piece for ancestral worship over the graves of Chinamen buried at Rose Hill. On refusal, they had been threatened with arrest and detention on some false pretense. I then suggested three things. First, that instead of taking a train at 6.30, as they had expected, they take a train at 2 o'clock, and go out as far as Aurora, where they could get on to the regular train four hours later. At once they replied, "We are Christians and not cowards." Then I suggested that the sum was small, being only \$9.00 for the three, and that possibly they had better pay that and avoid the trouble and expense and disappointment that arrest might cause them. As quickly they replied, "We are Christians, and cannot pay for ancestral worship." The only alternative was to face the music, and if arrested I told them that we would take care of them. A dear brother, whose white locks and beard gives him a patriarchal look, and who has worked for twenty years or more among the Chinamen here in the city, went to the station with them. There were 600 Chinamen at that depot, so I was told, intending to give these brethren trouble, but on their approach the crowd divided, and they walked through as guests

of honor, just as McKinley and his wife did at the same depot three nights later.

When those brethren reached their Moy village, about twenty-five miles from Canton, their hearts were deeply impressed with the sight of a village with 10,000 Chinamen without a single Christian in it. Two of those brethren have come back to this country, but cannot get away from the burden of the religious necessities of their home village, and have but recently begun to work

with a view of saving up \$500 a piece, with which to build a mission chapel in that Moy village.

I was so greatly stirred when told this latter fact on a recent Sunday afternoon, that I wanted to write it to you at once, for con-



MEXICAN GENTLEMEN.—BURROS.

stantly the question is coming up, "Do home missions pay?" Such instances as this show how well it pays, and we ought to devoutly thank God for the privilege of reaching the nations of the earth by teaching those at our own door, whom God hath sent to us through that marvelous dispensation of His provi-

dence, whereby so many nationalities are clustered together into this one country. To me, we are face to face with the most remarkable opportunity, and have been given the most remarkable ability with which to meet the opportunity, that the world has ever before witnessed.

"We give thee but thine own.  
Whate'er the gift may be;  
All that we have is thine alone.  
A trust, O Lord, from thee."

### Humanity's "By-Products."

THE utilization of wastes and by-products in the last decades of the Nineteenth Century has wrought a revolution in many branches of industry. Where once was only worthless waste now is found a mine of wealth. Thus, from the coal tar products are produced exquisite colors and perfumes. "Matter that is the most unattractive, the most base, or the most offensive in its properties, oftentimes contains the elements of the greatest usefulness and beauty." "The magic wand of chemistry has only to touch the most noisome substances, and the most ethereal essences,

educated therefrom, when subjected to the divine processes of elimination and purification, so that the glory of what the final product is in itself or in its uses shall not be of man but of God. It is because of such spiritual results from even the lowest of men who were regarded by the sages of this world as hopelessly degraded, that we hopefully labor to-day for the lowly and the lost.

### Be Sure About The Wording Of Your Will.

MANY curious mistakes are made in writing wills, which often occasion much trouble in the settlement of estates and sometimes defeat the intent of the testators. A man in Michigan recently left a will in which it is supposed he intended to bequeath \$50,000 to found a home for indigent old women, but instead of "indigent" the word "indignant" was used! In consequence of this slip



GATHERING PU'LUKE, MEXICO.

the most heavenly hues, the most delicate flavor and odors instantly arise as if by magic." Such are the terms in which writers speak of the conversion of things esteemed base and worthless into things brilliant and valuable.

Humanity has its "by-products," masses, base, sordid, repulsive, unutilized. But who shall say that the alchemy of heaven may not transmute it so that it shall exhale spiritual perfumes and yield products of beauty and utility and glory? If the subtle genius of man can work such wonders with inorganic refuse, who dare limit the power of a wonder-working God, when this human material is plastic before His power? "God has chosen the base things of this world" to show forth the possibilities of spiritual excellencies

of the pen, the home will not be built.

The proper form of bequest to the Home Mission Society is as follows:

Form of a Bequest to the Society.—"I give and bequeath to the American Baptist Home Mission Society formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society."

Bequests for special features of the Society's work should be properly expressed in the will thus: "For the Freedmen's Work of the Society"; "For Endowment Fund for Christian Schools among the Negroes and the Indians"; "For the Maintenance of Students for the Ministry in Schools for the Negroes and the Indians"; "For the Benevolent Department of the Church Edifice Fund."



**Important Committees.**

**THE** Committee of Presidents appointed at the St. Paul meetings to nominate a Committee of Fifteen to consider the relations of our Missionary Societies to each other and to the denomination, and also to appoint a Commission of Seven upon Christian Stewardship, announce the names of the following persons, all of whom have accepted the appointment:

**THE COMMITTEE OF FIFTEEN.**

Rev. Lemuel Moss, D. D., New York; Rev. A. H. Strong, D. D., New York; Rev. W. H. P. Faunce, D. D., Rhode Island; Rev. Henry G. Weston, D. D., Pennsylvania; Rev. S. H. Greene, D. D., District of Columbia; Rev. Emory W. Hunt, D. D., Ohio; Rev. C. R. Henderson, D. D., Illinois; Mr. W. A. Monroe, Massachusetts; Hon. W. S. Shallenberger, District of Columbia; Mr. A. J. Fox, Michigan; D. B. Purinton, LL. D., West Virginia; Mr. E. J. Brockett, New Jersey; Mrs. Robert Harris, New York; Mrs. A. B. Coleman, Massachusetts; Mrs. J. N. Crouse, Illinois.

**THE COMMISSION ON CHRISTIAN STEWARDSHIP**

Mr. D. G. Garabrant, New Jersey; Rev. A. G. Lawson, D. D., New Jersey; Rev. C. L. Rhoades, New York; Mr. B. F. Dennisson, Pennsylvania; Rev. W. C. Bittag, D. D., New York; Rev. W. A. Stanton, D. D., Pennsylvania; Mr. G. W. Tapley, Massachusetts.

**Missions For Men And For Women.**

**T**HE work of the American Baptist Home Mission Society and that of the American Baptist Missionary Union, being for both men and women, have the same paramount claim upon women as well as upon men for support.

2. The interest of men in the conversion of women, and the interest of women in the conversion of men should be as great as that for the conversion of those of their own sex; and whatever tends to the segregation of the sexes in missionary effort chiefly for their own kind is abnormal, narrowing and divisive.

3. Whatever specific work in mission fields is desirable for women or for men, should be the common concern of both women and men and should be prosecuted through a common organization of both.

4. The amount required for specific work, for women or for men, as compared with the amount required for all other purposes, by each Society, should be carefully predetermined annually, so that there shall not be disproportionate and unwise application of missionary offerings; and amounts thus required should not be secured by special appeals and separate offerings, but should be comprehended in the general appeal to churches and individuals, and should be appropriated from the common treasury of each general Society.

5. The development of missionary interest among men in whose hands largely is the world's wealth should be as much the concern of women as the development of interest among women, and vice versa; hence, all organized missionary activities, whether local or general, for the development of this spirit should be so adjusted as to reach men and women alike.

6. In our general Home and Foreign Missionary Societies, women as well as men should not only have the privilege of membership, but should have recognized positions in the administration of their affairs in connection with their Boards of Managers and executive bodies.

7. If, in the course of human events, organizations and methods have grown up among us at variance with the foregoing postulates, there should be such reconstruction as will bring them in harmony therewith.

**Stewardship.**

REV. O. T. GIFFORD, D. D.

We are stewards or economists of money. My Master never hesitated to liken His kingdom unto money; why should I? If Christ, who knew the essence of the kingdom of God, never hesitated to liken it unto money, why should the preacher? God breathed into red earth and it became a living soul; if God can make red earth into men, if Aaron could make jewelry into false gods, why not use money for Christ's kingdom?

You remember the prince of the house of Hur was a very rich man. He trusted his steward with the care of his possessions. He was drowned at sea; his widow, daughter and son lived in Jerusalem. One day when the Roman soldiers were passing the house, as the son leaned over the parapet of the roof, a loose brick fell; the officer thought it was an

attempt to kill him; the son was sent to the galleys, the mother and daughter were imprisoned. One day the steward came to Jerusalem in search of the family; the Roman officers seized the steward and tortured him to make him give up his master's property. He might die, but he would never break a trust. He was carried to his home, he kept on with his business. Again he was seized; on the rack every bone was broken; not a penny would he surrender. He was wheeled about in a chair; the keen intellect gathered to itself its forces; he became the richest man in the Roman empire; his ships were on every sea. One day Ben Hur stood in the presence of his steward: "I have come for my own." The steward questioned him, and was satisfied with his identity. From the safe the steward brought the money. "Your 120 talents have become 637. You are the richest man in the Roman empire. It is all yours." There is stewardship for you! broken and twisted, and yet with divine fidelity; "it all belonged to the master." Stewards of the time of God! Stewards of the money of God! How could God dignify you more than that! Always responsible to Him, never anything coming to yourselves. "Thou hast been faithful over a few things, thou shalt be ruler over many things." Thou hast been faithless over a few things—take from him what he has. It is the divine law."—*The Outlook*.

### Forty Years.

**F**ORTY years have passed since the beginning of its work by the American Baptist Home Mission Society for the Freedmen. The initial step was taken by the Board January 30, 1862, in sending Dr. Howard Osgood to Fortress Monroe and vicinity to inquire into their needs and the opportunities for religious work. The Society at its annual meeting in Providence, May, 1862, formally decided to take immediate steps to send missionaries and teachers to the emancipated slaves, declaring in those dark days that "we see the Divine hand most distinctly and most imperatively beckoning us on to the occupancy of a field broader, more important, more promising, than has ever yet invited our toil."

In June, 1862, Rev. Isaac W. Brinkerhoff and Rev. Jonathan W. Horton were appointed to St. Helena, S. C., and in September, Rev. Solomon Peck, D. D., for many years Corresponding Secretary of the American Baptist Missionary Union, having volunteered his

services, was appointed to Beaufort, S. C., where for about two and a half years he labored with great success. Thus was begun what Prof. Ripley rightly declared to be "the great American work of the age."

Within this period the colored people of the South have made remarkable progress, greater than that of any other people similarly handicapped by unfavorable conditions within the same period of time. This progress, in part, has been the result of their environment in the midst of our modern civilization in part the result of their own inherent desire for advancement and their own determination to rise in the scale of being; but a most potent factor in their progress has been the work of the American Baptist Home Mission Society, and a few other similar organizations, in providing for them what they were unable to provide for themselves—Christian schools for the training of preachers and teachers and for the building up of Christian character. From these schools of the Society there have gone forth, it is estimated, more than eighty thousand students, many of whom have become widely influential in the Christian elevation of their own people. It is impossible to make any proper comparison between the deplorable and degraded condition of the freedmen of forty years ago and the very large, intelligent, cultivated, and enterprising element of the colored people to-day, as seen in such a notable gathering, for instance, as that of the recent Colored Congress at Atlanta, Ga. There is abundant reason for thanksgiving to God for the magnificent work already accomplished; while at the same time it should be borne in mind that at least another forty years will be required for the full accomplishment of this Godgiven work.

We call the attention of readers of the BULLETIN to the BAPTIST HOME MISSION MONTHLY containing nearly twenty-four pages, with special numbers of thirty-two pages or more, on all aspects of our Home Mission work. Every annual volume becomes a thesaurus on the subject, and should be in the hands of all intelligent Baptists. It contains numerous illustrations. The price for single copies is fifty cents per year. It is expected that club rates will be lowered the coming year, so as to bring it within the easy reach of everybody. Send for sample copies, if you do not already take it.

